Vedanta will also be clear from Sri Sankara's commentary on the *Brahma Sutras.*

In passing, it may be stated that all the four varieties of Vedic literature—*Mantra, Brahmana, ^Aranyaka* and *Xfpam-shad*—are called *Srutis,* i.e., texts learnt from hearing, following the utterances of a competent teacher; scriptures other than Vedic have the common name of *Smritis, i.e.,* books written from what was remembered of the teachings of ancient sages. While the *Mantras, Brahmanas* and *Aranyakas* with their sacrifices, rites and ceremonies and materialistic outlook as regards rewards and punishments both here and hereafter, are called the *Karmakanda,* the *Upanishads* are considered as the *Jnanakanda* of the Vedas.

In the course of the evolution of the moral sense in man, the first dawn of religious consciousness in him must always remain one of the most inspiring and hallowing sights in the history of any nation. Through all the processes of the ages, through all the stages of his evolution, man has heard a call inspirative from without, and has felt an urge irrepressible from within to realise an invisible power or powers ruling his destiny. • This urge is a natural, irresistible instinct imbedded in the very constitution

of man and cannot
be shaken off. It comes out with the over-
powering spon-
taneity of a craving, an appetite that knows
no satisfaction
till it realises itself in a felt contact with the
invisible Spirit.
From the first dawn of man's history so far
as traceable, this
invisible Power or^Spirit, however
differently conceived,
has spoken to him and he to the Spirit.
However savage a people may be, however
primitive
its customs and barbarous its worship, we
always find in the
background a principal Deity to whom the
others are sub-
ordinate. It is a Great Spirit, to whom the
sun and the moon,
the earth and the elements function as
ministers. And it is
a Good Spirit. It is the " *Ancient of Days*]J
like the *unkulu-*
kulu (the. old-old one) of. the Zulus. So
wide-spread is this